



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

develop these characteristics the pupil must study primarily the objects themselves, and not descriptions of them or opinions about them.

EDWARD GAYLORD BOURNE.

Julian, Philosopher and Emperor, and the Last Struggle of Paganism against Christianity. By ALICE GARDNER, Lecturer and Associate of Newnham College, Cambridge. (London and New York : G. P. Putnam's Sons. 1895. Pp. xx, 364.)

OF blind partisans and bitter detractors the Emperor Julian has had enough and to spare, both in ancient and modern days; of sober and impartial biographers he has had few. Among the latter Miss Gardner must be accorded high rank, for her book is a model of fairness and frankness. Its most conspicuous merit, in fact, is its complete freedom from partisan bias and the just discrimination with which it portrays the character and the conduct not of Julian alone but of his contemporaries as well, whether friends or foes. Even Constantius is generously handled and his attitude toward Julian and his relations with him are set in a true light. It is difficult to write about a character and a career like Julian's—so widely misunderstood, so persistently misinterpreted—without heat and passion, but Miss Gardner has succeeded admirably in maintaining her poise and in preserving that judicial frame of mind which distinguishes the historian from the special pleader. Indeed, if her book errs at all it is in the direction of excessive coolness. The enthusiasm for the subject of her sketch, to which she confesses in her preface, we might almost wish had been allowed a little fuller play and had been a little less rigorously held in check.

The story of Julian's life is told with admirable clearness and simplicity and with an excellent sense of proportion. A brief sketch of the condition of the Roman world under Constantine introduces the reader to the environment in which Julian was born and bred, and serves to elucidate much in his career that must otherwise remain inexplicable. The account of the experiences of his boyhood, and the very interesting description of his early education and of his university life which follow, shed still clearer light upon the subject; for of few great men has it been truer than of Julian that "the boy is father of the man." The chapters upon his religion and philosophy, upon his work as a religious reformer, and upon his policy against the Christians are particularly good and display keen insight and sharp discrimination. The account of Julian's Cæsarship in Gaul is less satisfactory. Not enough of his achievements is told to justify the high encomium pronounced upon him and no attempt is made to analyze his military genius and to explain his remarkable successes. This is the more to be regretted because, though his natural tastes and his early training were anything but military, his imperial ideals and his plans for their realization can be understood only in the light of the fact that he was a successful and popular commander before he became

an emperor and that he owed his crown to his army. There are some other parts of the book where one cannot help wishing that the author had been more thoroughgoing and had grappled a little more earnestly with some of the difficult problems presented by Julian's unique and many-sided personality, but even more serious defects than this any one would gladly overlook in a book containing the characterization of Julian with which Miss Gardner closes her remarks upon his place in history. We know of nothing finer and more discriminating than the following estimate of him:—

"If we look at him impartially and yet with the sympathetic understanding that we can only obtain after trying in imagination to realize his point of view, we see in him not a genius of the first rank in statesmanship, strategy, literature or religious philosophy; not a character unequalled in virtue and strength, but a man who did something because of his earnest devotion to his ideals and who would have done more if he had been gifted with a surer insight and had moved at a less feverish pace. He was a good king and a strong warrior, as his epitaph says. Yet his conduct at Antioch showed him unable to meet all the requirements of a disordered state, and his neglect of precautions, especially in the Persian war, prevents us from ranking him among the great generals of the world. He wrote in what for his age may be regarded as a pure style, but he wrote too rapidly to produce any great work. He was a thinker and often throws a ray of light on matters obscured by convention and prejudice, but his mind was not calm and collected enough for us to rank him among great philosophers. His personal character is most attractive. He had warm affections, a strong desire to do justice, and an abiding sense of moral responsibility." . . . "Yet with all his love of truth and goodness there were some potent types which he was quite incapable of recognizing. With all his desire for equity he could not always be fair to those whom he could not understand. In spite of his realization of the littleness of human effort in the universal system of nature and man, he could not see how powerless were his own endeavors to oppose a barrier to the incoming tide.

"Yet Julian was one to whom much may be forgiven because he loved much. If turning aside from the account of his short and chequered career we look to the main principle by which he was throughout guided we see that it was an entire devotion to the Greek idea of thought and life, a settled determination to prevent as far as in him lay the destruction, by what he regarded as barbarous and degraded forces, of that fair fabric of ancient civilization under which men had learned to venerate beauty and order, to aim at a reasonable, well-contained life, and to live in orderly society under intelligible laws and humane institutions."

A. C. MCGIFFERT.

An Advanced History of England. By CYRIL RANSOME. (London and New York: Macmillan and Co. 1895. Pp. xviii, 1069.)
A History of England. By CHARLES OMAN. (London: Edward Arnold. 1895. Pp. iv, 760.)

THE publication in rapid succession of two histories of England, both written by experienced teachers of history, testifies to the need felt for a